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## REPORT OF A MISSIONARY TOUR IN THE NEW HEBRIDES.

Communicated by the Right Hon. EARL GREY, Principal Secretary of State  
for the Colonies. Read 11th of December, 1851

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TO SIR GEORGE GREY, K.C.B.,  
Governor in Chief of New Zealand, &c. &c. &c.

SIR,

I HAVE the honor to present to your Excellency a Report of my Missionary tour through the New Hebrides and other islands in the Western Pacific.

It was through the interest of your Excellency, and the kindness of Captain Erskine, that I obtained a passage, for this purpose, on board H.M.S. "Havannah" in her late cruise through the islands. Before proceeding, therefore, to the main subject of my report, I cannot omit this opportunity of expressing my obligations for the facilities thus afforded me for prosecuting my object. Of the kindness and courtesy of Captain Erskine, and the polite and obliging disposition and conduct of his officers, I cannot speak too highly. The Lord Himself reward them!

The "Havannah" left Auckland on the 8th of August 1850, and visited the New Hebrides, Queen Charlotte's Islands, the Solomon Islands, and New Caledonia, and arrived in Sydney on the 8th of November following, the cruise thus occupying three months. In the New Hebrides group we anchored at Anciteum (often incorrectly called *Anatam*), Tana, Erumanga, Fâtě, and Manicola or Malicola; held intercourse with the natives of Ambrim; examined part of the coast of Espiritu Santo; and passed in sight of all the islands in the group. Of Queen Charlotte's Islands we visited only Vani-

kolo; but there we anchored at the very place where La Perouse's two vessels were lost in 1788, and whose loss remained a mystery till discovered by Captain Dillon, in the "Research," in 1826. In the Solomon group we coasted along, and held extensive intercourse with the natives of, Toro, or St. Christoval, and the Isle of Contrariety; and we discovered a harbour, and anchored on the north-east side of Malata. In connection with the "Bramble," the "Havannah's" tender, we visited the whole of the north-east coast of New Caledonia, and about one-fourth part of the south-west side of it. The "Bramble" visited the Loyalty Islands and the Isles of Pines.

In their *general character*, in their geology, their botany, and their fauna, so far as our observation extended, the New Hebrides, Queen Charlotte's Islands, and the Solomon Islands, bear a considerable resemblance to New Zealand. New Caledonia, on the other hand, in its botany especially, is more like New South Wales, although its fauna is more allied to New Zealand. As in New Zealand, the volcanic character predominates more or less through the New Hebrides, Queen Charlotte's, and the Solomon groups. In Tana there is a large volcano, which was seen by Captain Cook when he discovered the island. A party of us from the "Havannah" visited the volcano. We saw seven or eight craters: three or four were extinct, two or three were smouldering, and two were in a state of great activity; every five minutes or so the one or the other emitted a dense cloud of smoke, exploded with a sound like thunder, and discharged a shower of molten matter. The sight was grand, sublime, and occasionally terrific. The volcano is always active, though the eruptions vary very much in violence and duration. We were very near to it before we heard any sound; but at times it is heard at Anciteum, a distance of from thirty to forty miles. The mountain is low, and over an area of perhaps three miles in diameter it is covered with ashes. It is close to the sea upon one side, about four miles from Port Resolution on the other. For a considerable distance along the side of Port Resolution next the volcano there is a succession of hot springs bubbling out from the rocks on a level with the tide mark, of all tem-

peratures from the boiling point downwards. The water from these springs is fresh, has no peculiar taste, and appears to be used regularly by the natives. We observed no water between Port Resolution and the volcano. In one or two places the smoke is issuing from the ground, and the soil is burnt and cracked. The appearances are precisely as they were described by Captain Cook seventy years ago.

These three groups exhibit much of the same mountainous character as New Zealand, and the same humid atmosphere. Apart from purely tropical plants, there is the same dense vegetation, the same close undergrowth, the same profusion and variety of ferns. *The Damara* or Kauri pine, peculiar to the north of New Zealand, we found, though of a different species, both in the New Hebrides and Queen Charlotte's Islands. In all these groups, as in New Zealand, the only indigenous quadruped is a small rat; the only reptile is the lizard. We found a sea-snake in the New Hebrides, but there is no poisonous reptile on land. Ducks and pigeons are plentiful in all these groups, and swallows, unknown in New Zealand, are common to all these islands with New South Wales.

The *population* of the New Hebrides may be about 40,000; of New Caledonia and the Loyalty Islands it may be about the same number. Queen Charlotte's unknown, but small; probably a few thousands. Solomon Islands also unknown, but, so far as we saw, numerous. These calculations, from observation and inquiry, have been made with as much care and accuracy as circumstances would permit, and with the constant recollection that guessing invariably leads to the over-estimating of numbers, and that in almost all uncivilized tribes the census has been over-rated.

The inhabitants of all these four groups belong to the *Papuan* or *Negro* race: they are quite a distinct race from the inhabitants of eastern Polynesia. In their personal appearance, dress, mode of living, government, warfare, and customs, they are all much the same. They have all curly or woolly hair. They are darker than the New Zealanders or the Samoans, but not nearly so black as the Africans. They are of the middle size, but they vary in size in different islands;

in Anciteum they are below the average, but tight and well made. In Fâtě they are above the average size, strong, and robust. The women in Fâtě are tall and slender. Their *clothing* throughout all the groups is essentially the same : the principal difference is in the island of Fâtě, where the dress of the men is fuller, and has decidedly more respect to decency than in the other islands. The men everywhere, except in Fâtě, wear only a narrow cincture and a wrapper of leaves or native cloth, after the manner of the Caffres about Delagoa Bay, or the natives of the Isthmus of Darien. The women wear round their middle a mat manufactured from the rind of a tree. In the New Hebrides this dress is much fuller than in New Caledonia. In some islands the women wear an appendage to their dress behind which looks like a tail ; and as they are seen from the deck of a vessel, walking on the shore, their appearance might easily give rise to the story of people being discovered with *tails*. This is the whole of their ordinary clothing ; but in New Caledonia they have a large mat to cover them completely, and protect them, when necessary, from rain or cold : it is, in appearance, like some of the coarser mats among the New Zealanders. In Anciteum, Tana, and, to a small extent, in Erumanga, the men dress their hair in a peculiar manner. The hair is separated into small locks, and tied round from the roots to the top with a narrow rind : when fully dressed in this way it has the appearance of a bunch of small whip-cord spread over the head and fastened behind. In New Caledonia the chiefs and influential men wear their hair long, and tie it up in a semi-conical form on the top of their head. The women all crop theirs close to the very ears. The tall, lank ladies of Fâtě have on this account a most hideous appearance.

Their *food* consists chiefly of indigenous fruits and vegetables, as the cocoa-nut, bread-fruit, taro, yams, kumeras, bananas, sugar-cane, &c. They also use fish, fowls, and pigs. In New Caledonia they boil and eat locusts in great quantities. To these they are now adding maize, pumpkins, melons, the papaya-apple, and other exotic productions. In New Caledonia there are no pigs. They have little wood adapted for fencing, and pigs would destroy their plantations ; so that, till

some new arrangement can be introduced, they must dispense with this common animal.

Their principal *occupation* is clearing, fencing, and cultivating their plantations, which they keep with great care. They practice irrigation to a great extent. In Anciteum we saw canals cut along the sides of hills more than a mile in length. Their skill in the *arts* is very limited. In the New Hebrides they excel in the making of mats, baskets, armlets, and in the constructing of fences. In the Solomon Islands they are most distinguished by the lightness and elegance of their canoes; by a tasteful carving of wood, and inlaying of it with mother-of pearl; and by forming various ornaments of shell. In New Caledonia they manufacture coarse earthen pots for the cooking of food, similar, but inferior, to the earthenware made by the natives of the Fije Islands; thus furnishing one proof of relationship or common origin between the natives of those two groups. The largest canoes and the best houses are found in New Caledonia. The houses are constructed of a wattled frame, and thatched with grass; the walls are round, and the roofs conical: in appearance they are like corn-ricks. In the other islands they are simply oblong roofs, some small, others very large. At Port Sandwich, in the island of Malicola, we found in every village, so far as we were allowed to examine them, images as large as life, dressed as men, and apparently looked upon as sacred, but their precise object and use we could not discover. The images seemed to be made of some kind of native cloth, stuffed with some firm but plastic substance; the figure was well formed, and the face was painted somewhat like an Egyptian mummy. We found three or four in the sacred house of each village. Adzes of green stone, the same as that found in New Zealand, are plentiful in New Caledonia. Bracelets, curiously wrought of small bone rings, are made in most of the islands. Tatooing is not practiced by them.

*War* appears to be universal. The Missionaries in the New Hebrides have ascertained that the natives are occupied fighting for ten months in the year: we found more or less of it almost everywhere. They blacken their faces when engaged in war; but in native warfare, carried on with native

weapons, there is little loss of life : if one man is killed on either side the battle usually terminates for that day. They meet, however, day after day, for battle, although often no engagement takes place. The losing party, after a battle, are careful in examining whether any one has infringed any of their appointed observances. Husbands are not allowed to cohabit with their wives during war. Of the native war weapons some are common to all the islands, such as clubs of different forms ; others are restricted to particular groups. In the New Hebrides the missiles are principally spears ; in the Solomon group bows and arrows ; and in New Caledonia sling-stones : these are generally ground to nearly the size and shape of pigeon eggs. The natives are most expert, both in using their respective weapons, and also in evading those thrown at themselves. One of Captain Cook's officers found Homer's description of the throwing of the spear illustrated and confirmed in every point by what he saw at Tana. If the New Caledonians are not equal to the famous Balearic slingers of antiquity, or to the left-handed Benjamites, who could sling stones to a hair-breadth and not miss, they at least remind one of David's five smooth stones from the brook, and his shepherd's bag. Each warrior carries a small bag containing a few stones, either selected for being smooth, or made smooth by art ; and they are such correct marksmen, that they will strike down a staff at a considerable distance. They have no such thing as a *pah*, or fortification of any kind, nor do they appear to practice strategy in war, like the New Zealanders. The club has, in many places, been superseded by the tomahawk. Fire-arms are also finding their way among them. Since the natives of the Isle of Pines obtained fire-arms they have gone over and nearly depopulated the south end of New Caledonia. Throughout all these groups *dancing* appears to be a principal amusement. In the New Hebrides, for two months at one season of the year, the natives meet daily about mid-afternoon, and continue dancing till day-light next morning. In returning from the volcano in Tana we came upon a dancing party, from four to five hundred in number. They were assembled in an open circular space, shaded by spreading banian trees, to celebrate the ripening of the bread-

fruit, and the removal of the *tapu* from the trees. It might be regarded as a kind of harvest home. About one-third were dancing, and the rest, for the time, spectators. The figure of the dance was circular; the men were in the centre, and the women, two deep, formed a ring outside. They closed to the centre, and then extended, then coursed round and round, and, when the excitement was raised to the highest, with a simultaneous shout they all suddenly stopped, and, after a short interval, the same party proceeded as before. The dancing was a continuous earnest leaping or jumping, rather than a series of elegant artificial or acquired movements. Instead of the "light fantastic toe," it was the heavy thumping heel. The women had their faces besmeared with a black pigment, their heads were decorated with feathers, they were dressed with flowing petticoats of the dracæna plant, surmounted behind with monster bustles of fern leaves, and each one carried a club or a spear. The men were besmeared with a red ochre; and almost every dancer wore one or two rows of white shells on the arm, the rattling of which, while they were dancing, supplied the place of music. The array of clubs and spears, and the warlike appearance of the dancers, might have suggested to some minds the idea of the ancient pyrrhic, or the modern polka in its primitive Hungarian form; but the white teeth and eyes shining through ochre and pigment, the perspiration flowing down their faces, the fantastic dresses of the women and the all but complete nudity of the men, and the savage shouts and yells of both sexes, remind one more of a dance of demons and witches, but ludicrous rather than terrific.

"Of withered beldames auld and droll,  
Ringwoodie hags would spean a foal."

Dancing, like war, is practised by civilized as well as savage nations, but it does not appear to be one of the procuring causes of their civilization.

At Fâtê and Malicola, in the New Hebrides, every family, or every few families, have a cluster of *drums*. These are made from trees hollowed out like a canoe, and fixed into the ground, rising about six feet high. The opening on the side of the tree is as narrow as it can be made to allow the wood to



be scooped out of the centre. These drums are in general ornamented with rude carvings of various kinds, and from ten to twenty of them are fixed in a cluster a few feet apart from one another. They emit, when struck, a hollow funeral sound, and are employed to furnish music at their dances, and on other occasions. At the Solomon and other islands we found a long carved *pipe* or *flute*. In New Caledonia they beat sticks on one another as an apology for music. The natives of Anciteum sing beautifully, greatly surpassing any thing I have heard among the New Zealanders.

In the New Hebrides the drinking of *kava* prevails. In Queen Charlotte's and the Solomon Islands the *betel nut* is chewed, and the teeth of the natives are universally black. In New Caledonia and in the New Hebrides *tobacco* is fast coming into general use, but the taste for alcoholic liquors has not yet been acquired.

In the New Hebrides, and, I presume, also in the other islands, there are great *feasts* on particular occasions; but at these, as in New Zealand, it is rather the receiving than the eating of food. It is one chief or tribe making a large present to another. This mode of feasting is extremely unfavourable to industry and economy, as those who are most industrious, and the greatest producers, are expected, if not obliged, to contribute most to the feast.

For some years past, in most of the groups, the sandal-wood trade has been the principal traffic. The *beche-le-mer*, a large black sea-slug, has also been collected in large quantities, dried, and sold to the traders, and by them, with the sandal-wood, sent to the China market. Yams, pigs, and other native produce, are supplied to traders and whalers in exchange for tobacco, edge-tools, clothing, and trinkets. Many of the natives have gone on board trading vessels, and proved good seamen. The Missionaries find that they make good and active servants.

The natives appear to be healthy: they are well formed, vigorous, and robust. In the New Hebrides, especially, they have beautiful white, well-set seams of teeth. We saw occasionally cutaneous eruptions of a slight character among them, and one or two cases of elephantiasis. In Fâtë we saw

one case of idiocy, that of a young woman. In New Caledonia we saw more disease than in the New Hebrides, although the former is a more healthy climate for Europeans and foreigners than the latter, there being no fever and ague in New Caledonia. Hernia and hydrocele were common. One case of hernia I saw seemed to be as marked as that of Gibbon's. Ulcerated noses and faces were very common in New Caledonia; but whether connected with venereal diseases or not seemed uncertain. Influenza and other epidemics prevail among them occasionally, and prove more or less fatal. The number of children appeared larger in proportion than I have seen in New Zealand, but the number of old persons seemed to be small.

Their traditions are much the same as those in the Eastern Pacific; I speak principally of Anciteum, where the Missionaries, having mastered the language, a key has been obtained to unlock this depository of knowledge. They have the same traditions respecting the creation, the deluge, and some other great facts of universal history; that the island was fished up by one of the gods, who afterwards made a man and a woman, from whom the inhabitants were descended; that, in consequence of the wickedness of the people, the gods were angry, and one of them sent a flood, which drowned all the people except a man and his wife that were saved in a canoe. A native was one day listening to an oral translation of the flood, made by one of the Missionaries. He appeared particularly attentive, and at last said to the Missionary, "Stop! that is almost the same as our account;" and after detailing their tradition, he added, "But your forefathers have written an account for you, while ours only told it to their children: yours must be more correct than ours."

In Anciteum the natives believe in, and worship, beings called *Natmasses*. Their mode of worship is thus: they select long-shaped stones, from three to eighteen inches long, and pile them up under a banyan tree. They suppose that the spirit of the divinity resides in each of the stones. There is generally a small chip broken off one corner of the stone, at which the spirit goes in and out. Offerings of good of various kinds are presented before these piles of *Natmasses*, on which, in

some invisible way, they are supposed to feed. They have an order of priesthood, but it is usually held by the chiefs, who thereby increase their influence. A future state of rewards and punishments is believed in; but heaven partakes much of the character of earth. The cocoa-nuts and the bread-fruit are finer in quality, and so abundant in quantity as never to be exhausted. It is difficult to ascertain the grounds on which it is believed the separation is made in the other world; but theirs, like all false and superstitious religions, makes happiness after death to depend more upon ritual observances than upon moral conduct: the power and authority of the priest is made to avail, more than the personal character of the worshipper. But as the priests are the conservators of the religious mysteries, and as they look upon the Missionaries with a very jealous eye, they have been very reluctant to communicate any information bearing upon the religious belief of the natives. Their deities are all represented as malignant beings, and hence fear, and not love, is the leading motive in their worship. "Naijerun" is one of their chief divinities: in moral attributes he is very like Satan. Benevolent deities they have none. The God of the Bible, a Being of goodness, mercy, and purity, is to them an *unknown God*.

The *tapu* is employed in all the islands to preserve persons and objects. The cocoa-nuts are laid under a tapu till all the other crops are planted, or till some feast is celebrated; and death is the penalty of touching the forbidden fruit. Circumcision is practiced in New Caledonia, and possibly in all those islands: it is performed at any period before puberty; but Ishmael's, rather than Isaac's age appears to be the example followed. It is confined principally to the sons of chiefs and influential persons, and is celebrated by a feast. At Malata, in the Solomon group, the surgeon of the "Havannah" saw two eunuchs: they were tall and thin, with narrow shoulders, prominent abdomen, and a weak, feminine voice.

In *natural disposition* the natives appear to be in general mild, affectionate, and susceptible of great improvement. In Ancientum, after two years' experience, the Missionaries have the most entire confidence in their honesty and fidelity. Although at first the natives stole articles, speared their pigs,

and injured their property, now persons and property are both perfectly secure. But when the cupidity and the sanguinary passions of the natives are excited, as they often have been, and still are, by sandal-wood traders and others, neither property nor life are safe. In all the groups the women are noted for their easy virtue, and their intercourse with foreigners has deteriorated, and not improved their morals. Polygamy prevails to some extent, especially among the chiefs. In the New Hebrides the wife is put to death by strangling upon the death of her husband, or even when he is long absent from home, and all the children, not able to support themselves, share the same fate. In Anciteum the dead are not buried, but, with some ceremonies, thrown into the sea. In all the groups the rites of sepulture seem to be little attended to. In different places we saw quantities of bones, apparently not those of enemies, bleached and withered beneath the winds and suns of successive years. To express deep grief, the women inflict wounds by burning on the upper part of their arms.

But the fearful moral degradation of both eastern and western Polynesia is seen in nothing so clearly as in the nearly universal practice of *cannibalism*. No practice is so revolting to humanity, so brutalizing and demonizing, as the eating of human flesh; a practice happily all but unknown in the northern hemisphere, either in ancient or in modern times; a practice never hinted at in Scripture or in Josephus, except in connection with the extreme of famine, and even then as producing a feeling of the deepest horror. The ancient poets feign that Diomedes, a king of Thrace, fed his horses with man's flesh, and that Hercules slew him, and threw him to be eaten by his own horse. The Roman historians bring some doubtful charge of cannibalism against some of the western barbarians. It is only certain that the druids offered human victims in sacrifice, but this was to the gods. The ferocious sea kings of Scandinavia, as a token of revenge and victory, drank their wine out of the skulls of their vanquished enemies. Shakespeare makes Othello class among travellers' wonders.

“The Cannibals that eat each other,  
The anthropophagi, and men whose heads  
Do grow beneath the shoulders.”

Two hundred and fifty years ago Nundana and Quiros, who first discovered these islands, and even the navigators who re-discovered them in the end of the last century, suspected the existence of cannibalism amongst the natives, rather than believed it could be true. Up to that time the history of the world furnished little more than doubtful proof of the real existence of such a practice. It was looked upon as barely possible, but never as certainly true. But now, of late years especially, it has been demonstrated that cannibalism has been, to a greater or less degree, universal in both Eastern and Western Polynesia. The Papuans, however, appear by far the worst of the two races. In open day, and as an ordinary practice, human bodies have been cooked and eaten by the score and by the hundred. With the exception of the natives of Fij, the New Caledonians are among the worst cannibals of Polynesia. The interpreter on board the "Havannah," who had resided more than a year among them, assured us—and from the universal truthfulness of his statements we had no reason to doubt this—that at Shuaka, on the east of New Caledonia, one chief, in the space of thirty-five days, caused as many as seventy people to be killed for the express purpose of being eaten. He always alleged some crime against them; but it was well known that the real object was to obtain their flesh to eat. This chief is dead: he was pre-eminently cruel. His successor is equally cruel, but wants capacity for carrying it into effect. The natives, however, are everywhere beginning to feel ashamed of the practice. The influence of Missionary operations, and the visits of ships of war, are telling powerfully upon them; and if these means are continued, cannibalism may be as completely eradicated from the Western Pacific as it is now from New Zealand.

The *language* of the Papuan tribes in the Western Pacific is entirely distinct, both in vocables and structure, from the language of the Malay race in the Eastern Pacific. With the exception of the dialects spoken in Anciteum and Tana, so very little is yet known of the Papuan language or languages, that it would be unsafe to speak much dogmatically on any point. There are a few points, however, on which the languages of the two races may be compared, or rather contrasted.

From the Sandwich Islands to New Zealand, and from Tahiti to the borders of the New Hebrides, the language spoken by the Malay races is essentially one; but among the Papuans, in every island, and almost in every tribe, the language appears to be perfectly different from all the others. So great is the diversity among the Papuans, that the Western Pacific might with propriety be called *Polyglottia*, or the *Polyglot Islands*. It appears as if the progenitors of the present inhabitants had come direct from Babel, and that, having lived as Ishmaelites through all the intervening generations, their languages had never in any degree amalgamated. In the Malay language every syllable, and consequently *every word, ends in a vowel*, and double consonants are few, in some dialects none at all: in the Papuan dialects both syllables and *words often end in consonants*, and double consonants are not infrequent. In Malay the numeration, as in most languages, is *decimal*; in Papuan it is invariably *quintal*: after five, the series of numbers begin anew, something like five and one, five and two, &c. In Malay, the *nominative generally follows the verb*; in Papuan it seems to *precede the verb*. In the Malay, at least in the New Zealand dialect, the *passive form of the verb is by far the most common*. So strongly does the passive form prevail, that in regimen the adverb often assumes a passive termination. In Papuan, at least in the dialect of Aneiteum, the best known of any of them, the Missionaries have not been able to discover a single passive form in any of the verbs: *every verb is used in the active form only*. In Aneiteum there is a dual, if not also a trial number in the pronouns.

It is probable that the Papuan race in the Western Pacific were a much earlier migration than the Malay race in the Eastern Pacific, and that the language of all the Papuan tribes was originally the same; but migrating so early, as well as so far, from the original seats of civilization and true religion, they would bring but little of those conservative principles with them, and that little would soon, in their circumstances, be lost; and hence, living in their present scattered and hostile condition for hundreds, if not thousands of years, their language, with no literature and no intercourse to preserve its unity, and exposed so continuously to all the causes of change,

would undergo endless mutations, and thus its present diversities of form may be easily accounted for, even supposing that they all spoke originally the same language. The Malay race, migrating at a much later period, would bring more civilization with them; and, having had less time to lose what they brought, and to undergo the changes in language which time and separation invariably effect, are found everywhere speaking a language greatly changed in many of its details, but still essentially one in its great outlines.

In the New Hebrides no intercourse could have taken place among the inhabitants of the different islands, since they possess no canoes that could sail from one island to another, or only very rarely. In Erumanga it is doubtful if they had any canoes at all. Recently, since foreigners have been visiting them, a trade in canoes and other articles is springing up between them and the natives of Tana. On the other hand, there was always among the Malays a constant intercourse kept up, at least among the natives of the same group, which would preserve a similarity of language.

The Papuan language has also in itself more elements for producing variation than the Malay. It has more letters both simple and compound; and it allows syllables to end either in vowels or consonants, whereas the Malay confines all its syllables to a vowel termination. It is difficult even yet to ascertain the precise number of sounds in the Malay dialects, and quite impossible to do so at present in the Papuan; but this is not necessary for our present argument. It is quite certain that the Papuan has many more sounds than the Malay; and thus, from its containing more primary elements, and from its containing a double principle of syllabic termination, of combining vowels and consonants, the chances of change and variation, according to the established laws of combination and permutation, are vastly greater in the Papuan language than in the Malay.

If we consider the numerous elements of mutation in the Papuan tongue, the great isolation of the tribes, the few conservative influences, and the length of time these causes of change have been in operation, we need not marvel at the thoroughly polyglot character of the Papuan race; although

it is still highly probable that a farther investigation and a fuller knowledge of the various dialects would discover more numerous affinities and closer resemblances than a superficial examination has yet been able to discover.

There is, however, one most important advantage that the Papuans have over the Malays; that is, the ease with which they can pronounce, if not also acquire, English. From the sounds in their language being so much the same as in English, the Papuans can pronounce English words, and even sentences, with great ease and correctness; whereas all the Malays have to liquify the English words so much with vowels, that the original form and sound is nearly lost before they can enunciate them. At Tana we found a native who had been on board a Sydney vessel for a few years, and who spoke very understandable English, much more so than any New Zealanders I have ever heard, though, in general civilization, he was greatly behind vast numbers of them. A good many of the natives, both in the New Hebrides and in New Caledonia can speak a little English very intelligibly. Even at the Solomon Islands we found a native dressed in a check shirt, and who could speak a few words in English. Throughout the whole of these groups the natives manifest a great fondness for speaking English and for holding intercourse with those who speak the English tongue. We found scarcely a trace of the French language in any of the islands.

The Missionary operations in these islands have been very limited, and confined almost exclusively to the New Hebrides and New Caledonia. A deputation from the London Missionary Society visited the New Hebrides in 1839, when the Rev. John Williams and Mr. Harris were unfortunately killed by the natives of Erumanga. Subsequent deputations planted some fifty or sixty native teachers from Samoa and Rarotonga on Aneiteum, Tana, Erumanga, Fate, and other islands of the New Hebrides, and also on some of the Loyalty islands, the Isle of Pines, and New Caledonia, but a great number of these teachers have either died or been killed. In 1842 the Rev. Messrs. Nisbett and Turner, two of the London Society's Missionaries, were located, with their families, on Tana; but influenza, or some epidemic, appearing among the natives, after



ten months they were obliged to leave the island in consequence of the threatening conduct of the natives, who regarded them as the cause of the sickness and mortality, and no European Missionary has been stationed there since.

Within the last few years arrangements have been made between the agents of the London Missionary Society and the Bishop of New Zealand on behalf of the Church Missionary Society, in order to prevent any collision or waste of labour, that the London Missionary Society shall occupy the New Hebrides, and the Church Missionary Society New Caledonia and the Loyalty islands. The Bishop has been engaged in preparatory measures : he has brought several youths to his Institution near Auckland, and taken them back, after several months, to their own tribes, and is thus gaining the confidence of the natives, so that he may locate English Missionaries without danger to life or property.

In 1848 a Presbyterian Mission was established on Aneiteum, under the auspices of the London Missionary Society. There are at present two families connected with this Mission. There are five stations on the island ; four are occupied by native teachers from Samoa or Rarotonga, and visited by the Missionaries who reside at the fifth. The population of the island is 3000. The progress of the Mission has been satisfactory and encouraging. The language has been acquired and reduced to writing ; two primers have been printed ; a good many of the natives can read a little ; from one to two hundred attend public worship, and are under regular instruction ; a taste for clothing is springing up ; superstition is giving way to reason and truth ; war is becoming less frequent ; life and property are perfectly secure on the whole island, which can be affirmed of no other island in this group. There has been a sandal-wood establishment on Aneiteum for some years, in connection with which there are some respectable families ; but the sandal-wood trade as a whole, admitting some honourable exceptions, has been conducted by persons of a reckless character, and has been fraught with most disastrous consequences to the natives of most of the islands where it has been carried on, and the evils inflicted have in many cases recoiled with fearful violence upon the heads of those

who inflicted them. But the regular visits of ships-of-war to these islands are likely to correct and prevent these evils.

A French Roman-Catholic Mission was established in Anciteum about three years ago, and also in New Caledonia somewhat earlier, where three stations were occupied by European Missionaries. But the Missionaries have been withdrawn and the stations abandoned, both in the New Hebrides and in New Caledonia. The French Missionaries are at present all located on the Isle of Pines. The French are very unpopular in Polynesia. Their doings at Tahiti, and the cavalier manner in which they treat the natives generally, have alienated the affections of the natives from them. The French do not appear to have the same facility for acquiring the language and gaining the confidence of the natives as the English. In almost all the groups in the Pacific natives of Britain and America are found living in security, having, after more or less difficulty, gained the confidence and acquired the language of the aborigines.

The principal permanent *difficulties* to be encountered in prosecuting missions in New Hebrides are, the number and smallness of the tribes, the diversity of languages or dialects, and the unhealthiness of the climate during the north-west monsoons, from November till April. During this season of the year fever and ague, and also the jungle fever of India, prevail among the foreigners, both white and coloured. This tendency to fever arises from the humidity of the atmosphere in the New Hebrides. It is a well ascertained fact that a dry air of ninety degrees is not so insupportable as a humid air of eighty degrees, and that a hot and humid atmosphere is unhealthy, although a hot air, when dry, may be very salubrious. In the one case the evaporation of moisture from the surface of the body is rapid; in the other case, from the humidity of the air, evaporation is impeded; moisture collects on the skin; a sultry, oppressive sensation is felt; and chills and fevers are usually in the train. There are also frequently violent thunder-storms, tremendous hurricanes, and, for weeks at a time, continuous torrents of rain. During these months the Missionaries are either laid up with sickness, or prevented, to a great extent, by the state of the weather, from prosecuting

their labours. A vigorous constitution, and the gift of tongues, would be indispensable qualifications in Missionaries to this group. The small tribes and the diversified languages must be met and dealt with as they best can; but the sickliness of the climate may be remedied, and it must be remedied before any permanent good can be effected. New Zealand is only from a week to a fortnight's sailing from the New Hebrides; and were an institution established at or near Auckland, to which a part of the Missionaries at least could come from the New Hebrides, with a select number of youths, and where they could instruct them in English and other branches of learning during the unhealthy and hurricane months, which are the finest months in New Zealand, they could return and labour in the New Hebrides during the healthy and pleasant season there, which is the winter season in New Zealand. The most healthy might remain, in rotation, in charge of the Mission station during these months. Were arrangements of this kind made, the health of the Missionaries might be preserved as far as local influences could affect them, and, like birds of passage, they would have perpetual summer all the year round, and might prosecute their labours from year to year without any serious interruptions. The greatest objection to this plan would be the extra expense. It would involve at least double the expense of an ordinary Mission; but it would prove the cheapest in the end; each Missionary would do twice the amount of labour he could otherwise do; his health would remain more vigorous, and his life would be prolonged for a much longer period. The most difficult and expensive part of the plan would be to secure a suitable vessel at the proper periods. Two or three Missionaries, located on the extremities of such a group, can carry on their operations only under great disadvantages: it would require a band of men, furnished with every requisite, to make any thing like a deep, speedy, or permanent impression upon a race of men so savage and degraded. The Missionaries in Samoa recommended to the London Missionary Society some years ago, that if they wished to evangelize the New Hebrides, they must send at once ten or twelve Missionaries, and furnish them with every requisite for the field and the work, otherwise little

good could be done. The London Society could not at that time carry out the suggestion. Whether the Presbyterian Missions, in conjunction with the London Society, may be able to undertake operations that will tell upon the whole group remains yet to be seen. These remarks, however, are rather suggestions than matured plans. Where so little comparatively is known, farther experience might lead to both modifications and changes in the most feasible modes of present operations. It is probable, that by attending carefully to the laws of health, in the selection of sites and in the construction of dwellings, and by other preventive measures, less injury might be sustained from atmospheric influences, and more simple and efficient measures might be adopted.

The encouragements for prosecuting Missionary labours in the New Hebrides are, the naturally mild disposition of the natives generally, when their passions are not excited; their energy of character (they can apply themselves to labour with great vigour and perseverance); their aptitude for acquiring the English language; their present strong desire for Missionaries to live among them; and their confidence in the British character. This is shewn very fully by the readiness, and often eagerness, with which they embark on board of British vessels. A year or two ago the "John Williams" Missionary barque obtained three young men at Erumanga, and took them to Samoa. Last year, H.M.S. "Fly," Captain Oliver, brought a young lad, a chief's son, from Fate, who was taken back in the "Havannah." A second young lad, also a chief's son, was obtained by the "Havannah" at the same place in Fate, and two from Erumanga; and one from the Solomon Islands offered, yea, even entreated, to be allowed to go with a vessel, without any promise of being sent back. Some years ago a native of Aneiteum hid himself in a vessel from Sydney, in order to get away in her, his friends being against his going away, and the captain of the vessel unwilling to take him. The progress that has been made at Aneiteum is highly encouraging. To say nothing of the more direct and spiritual objects of the mission, there is now the most complete security for life and property throughout the whole island, and a greater degree of safety on portions of the contiguous islands, which

was not the case two years ago: it was with difficulty then that the Presbyterian Missionaries were allowed to settle.

In the event of an institution of the kind referred to above being established near Auckland, the youths brought to it would be in general the sons of chiefs and persons of distinction, and their influence on their respective tribes when they returned would necessarily be powerful, and would operate favourably in begetting a friendly feeling towards the persons and the interests of British subjects.

I have thus, at your Excellency's request, furnished a report of my Missionary tour through the New Hebrides. The interest that your Excellency takes in Missions generally, and the anxiety that you have expressed for the christianizing and civilizing of the natives of these islands in particular, as being so contiguous to New Zealand, are my apology for the length to which I have extended this report. I shall feel most happy if the information it contains shall be of any service in guiding you to apply successfully the means placed at your disposal for promoting the interests of humanity, civilization, and commerce in these islands; for elevating the degraded Aborigines, and securing the life and property of British and other subjects; and for aiding, in ways most competent for you, those benevolent and philanthropic Societies that are labouring to raise the Aborigines of the islands in the Pacific from their present state of barbarism and degradation, that they may enjoy all the blessings and advantages of pure and undefiled religion, scriptural education, and general civilization.

I have, &c.,

(Signed)

JOHN INGLIS,

Missionary from the Reformed Presbyterian  
Church in Scotland.

Auckland, March 7th, 1851.

# APPENDIX.

## LIST OF CARDINAL NUMERALS.

MALAY DIALECTS—DECIMAL ARRANGEMENT.

	Sandwich Islands or Hawii.	New Zealand.	Samoan.	Tongan.	Tahitian.	Samoan in New Hebrides.			Queen Charlotte's.	Loyalty Islands.
						Nima and Futuna.	Fate.	Erumango.		
One	Kahi	Tahi	Tasi	Taha	Tahi	Tasi	Tasi	Tasi	Tasi	Tahi
Two	Lua	Rua	Lua	Ua	Piti	Rua	Rua	Toru (1)	Rua	Lua
Three	Kolu	Toru	Tolu	Tolu	Toru	Toru	Toru	Vanga	Toru	Tolu
Four	Ha	Wha	Fa	Fa	Maha	Fa	Fa	Ringa	Fa	Fa
Five	Lima	Rima	Lima	Nima	Rima	Rima	No-kima	Wana	Rima	Lima
Six	Ono	Ono	Ono	Ono	Ono	Ono	Ono	Fitu	Ono	Tahi (2)
Seven	Hiku	Whitu	Fitu	Fitu	Hitu	Fitu	Vitu	Fari	Vitu	Lua
Eight	Walu	Waru	Valu	Valu	Varu	Varu	Varu	Iva	Varu	Tolu
Nine	Iwa	Iwa	Iva	Hwa	Iwa	Iva	Siwa	Te Kau	Siwa	Fa
Ten	Umi	TeKau, <i>or</i> Ngahuru	Sefulu	Hongo-fulu	Huru	Tanga-furu	Nofuru, <i>or</i> Safulu	Huri	Nofuru, <i>or</i> Ngafulu	Lima

## LIST OF CARDINAL NUMERALS—continued.

MIXED DIALECTS—DECIMAL ARRANGEMENT.					PAPUAN DIALECTS—QUINTAL ARRANGEMENT.					
	Solomon Islands.	Q. Charlotte's Islands.		Fiji.	Rotumah.	Aneiteum.	Tana.	Erumango.	Fate.	Malicola.
	Toro.	Vanikolo.								
One	E-ta	Riro	Dua or Kathi	E-sea	Titi	Liti	Saiwa	Sikei	Sikei	
Two	Rua	Lal	Rua	Rua	Atu	Ka-ru	Dudu	Rua	E-â	
Three	Olu	Raru	Tolu	Thol	Teset	Ka-har	Tesel	Folu	E-rû	
Four	Hai	Rava	Va	Hak	Manwan	Ke-fa	Mentepat	Pati	E-vats	
Five	Rima	Seli	Lima	Luim	Nekman	Ka-rirum	Sukrium	Lima	E-rima	
Six	Ono	Ro	Ono	On	Titi	Liti	Masikai	La-tisa	Sukei	
Seven	Vau	Ruambe	Vitu	Hith	Atu	Ka-ru	Sukrium-na-ru	La-rua	O-â	
Eight	Varu	Imbitua	Waru	Vasl	Teset	Ka-har	Sukrium-tesel	La-tolu	O-rû	
Nine	Siwa	Taurine	Thiwa	Suir	Manwan	Ke-fa	Suk-rium-mentepat	La-futi	O-pats	
Ten	Tangahoro	Endongolo	Chini <i>or</i> Jini	Sangul	Nekman	Ka-rirum	Alirvilum	La-lima	Sugeiûf <i>or</i> Sngiap	

## LIST OF CARDINAL NUMERALS—continued.

## NEW CALEDONIA—QUINTAL ARRANGEMENT.

	Bondi.	Balad.	Yengin.	Nikeite.	Murare.	Jitema.	Hunia or Isle of Pines.	Loyalty Islands.	Australian.
								Lifu.	Lake Macquarie.
One	Keu	Wa-nai	Hets	Sa	Ta	Tari	Ta	Chas	Wakol
Two	Alu	Wa-ru	Heluk	Baru	Polu	Peruri	Bo	Luete	Bulaura
Three	Tye	Wa-tyen	Heyen	Bati	Peni	Peniri	Beti	Kunete	Ngoro
Four	Va	Wa-trai	Pobits	Kana-fui	Peu	Peuri	Beu	Ekete	Yande (3)
Five	Inim	Wa-nim	Nim	Kana-ninu	Tangake	Tangan-gari	Tahue	Tibi	Yande
Six	Keu	Wa-nim-i	Nim-wet	Sa	Ta	No-tari	No-ta	Chalamen	Wakol
Seven	Alu	Wa-nim-ru	Nim-we-luk	Baru	Polu	No-peruri	No-bo	Luenge-men	Buluara
Eight	Tye	Wa-nim-yen	Nim-we-yen	Bati	Peni	No-peuri	No-beti	Kunenge-men	Ngoro
Nine	Va	Wa-nim-bai	Nim-porit	Kana-fui	Peu	No-peuri	No-beu	Ekenge-men	Yande
Ten	Inim	Wa-ringe	Pain-duk	Kana-ninu	Tangake	Tuangan-gari	Dukowe	Luepi	Yande



## LIST OF COMMON NOUNS.—No. 1.

## MALAY DIALECTS.

	New Zealand.	Samoan.	Tongan.	Tahitian.	Samoan in New Hebrides.		Loyalty Islands.
					Nina & Futuna.	Fate.	Uea.
Sun	Ra	La	La	Ra or Mahana	Ra	Aro	La
Moon	Marama	Masina	Mahina	Marama	Marama	Marama	Masina
Star	Whetu	Fetu	Fetu	Fetia	Fatu	Masoi	Fetu
Heavens	Rangi	Langi	Langi	Ra'i	Rang	Rang	Langi
Rain	Ua	Ua	Uha	Ua	Ua	Ua	Ua
Lightning	Uira	Uila	Uila	Uira	Ngulungulu	Uila	Uila
Thunder	Whatiri	Fatitili	Faijijili	Patiri	Vashiri	Vatshiri	Fatitili
Wind	Matangi or Hau	Matangi	Matangi	Mihau	Matangi	Matangi	Matangi
Light	Ao or Marama	Malamalama	Malama	Malama	Ao	Ao	Aso
Darkness	Pouri	Poululi	Pouli	Pouri	Ouri	Po	Pouli
Mountain	Maunga	Maunga	Mounga	Mou'a	Ora	Tofu	Maunga
Land	Whenua	Fanua	Fonwa	Fenua	Fanua	Fenua	Manaha
Stone	Kowhatu or Kamaka	Ma'a	Maka	Ofai	Fatu	Fatu	Fatu
Water	Wai	Vai	Vai	Vai	Vai	Vai	Wai
Sea	Tai or Moana	Sami	Moana	Moana	Tai	Tai	Tahi
Bread-fruit	—	Ulu	Mei	Uru	Ulu	Kuru	Mi
Toro	Taro	Talo	Talo	Tari	Taro	Taro	Kalo
Cocoa-nut	—	Niu	Niu	Niu or Heare	Niu	Niu	Niu
Yam	—	Ufi	Ufi	Nhi	Ufi	Uf	Ufi
Canoe	Waka	Va'a	Vaka	Va'a	Vaka	Vaka	Vaka
Fish	Ika	I'a	Ika	I'a	Ika	Ika	Ika
Pig	Poaka	Pua'a	Puaka	Bua'a	Pakais	Puaka	Kuri
Fowl	Tikaokao or Heihe	Moa (4)	Moa	Moa	Moa	Moa	Moa

## LIST OF COMMON NOUNS. No. 1—continued.

MIXED DIALECTS.			PAPUAN DIALECTS.						
	Solomon Islands		Fiji.	Rotumah.	New Hebrides.				
	Toro.				Aneiteum.	Tana.	Erumango.	Fate.	Malicola.
Sun	Sina	Singa	Vulu	Asth	Nangasuga	Meri	Kolpok	Alo	Meriu (5)
Moon	Hura	Vulu	Kalokalo	Hual	Nohou	Maukua	Tais	Atalang	Umbatsi
Star	He'u	Langi	Langi	Heth	Numiteu	Kumhao	Masi	Masei	Matsei
Heavens	Aro	Autha	Uas	Lang	Nohotang	Nesai	Pokup	Insau	Ma-up
Rain	Langi	Liva	Mere	Uas	Nuopfa	Nesan	Mampi	Usa	Na-us
Lightning	Hita	Kurukuru	Thu	Mere	Nauainabit	Maruapen	Ame-taropis	Napila	Ube
Thunder	Aroo	Athangi	Lang	Thu	Munuka	Karurua	Tarapis	Tefa	Rabù
Wind	Loa	Sararama	Tafa	Lang	Mteineup	Matangi	Matang	Nlang	Ne-an
Light	Omea	Sapongi	Mashum	Tafa	Nathiat	Marareu	Ruerau	Nikapu	Nisar
Darkness	Lodo	Maumi	Solo	Mashum	Manepven	Pitau	Lueipo	Kapmat	Re-ei
Mountain	Hane	Vanua	Hanua	Solo	Methuan	Takuar	Ilua	Tof	Rarebru
Land	Hahano	Fatu	Hoth	Hanua	Nbeke	Tana	Narang	Launa	Na-on
Stone	Ha'u	Vai	Voi	Hoth	Nhat	Kapuri	Navat	Nemuka	Na-bar
Water	Wai	Vai-tui	Sas	Voi	Nuai	Nui	Nu	Nai	Nu-ei
Sea	Asi	Uto	Ul	Sas	Ntiop	Tasi	Untak	Ntasi	Na-ras
Bread-fruit	—	Ntalo	Au	Ul	Nuanma	Nemar	Tale	Kapua	Bunk-bunk
Taro	Ba	Niu	Niu	Au	Ntalo	Nere	Netar	Ntale	Se-an
Cocoa-nut	Niu	Aufi	Uk	Niu	Neai	Nabuai	Noki	Nanu	Maru
Yam	Uhi	Vangka	Tafang	Uk	Nu	Nuk	Nüp	Nani	Nakim
Canoe	Ora	Aika	I'e	Tafang	Nelkou	Tata	Lo	Rarua	Nû-ank
Fish	I'a	Puaka	Puak	I'e	Numu	Namu	Namu	Na-ik	Na-ik
Pig	Bo'a	Atoa	Moa	Puak	Pikath	Puka	Numpuka	Uaka	Brûas
Fowl	Kua			Moa	Ntea	Lea	Netua	Toa	Beruch [ch is guttural.]

# LIST OF COMMON NOUNS. No. 1—continued.

## PAPUAN DIALECTS—continued.

New Caledonia.					Loyalty Islands.			Australia.	
	Balad.	Yengin.	Nikete.	Murare.	Tuvalu.	Mare.	Lifu.	Lifu.	Lake Macquarie.
Sun	Aat	Ningat	Ingaret	Ngi	Angi	Tu	Thú	Thú	Punnul
Moon	Malok	Pue	Muea	Boi	Mue	Siakole	Teú	Teú	Yellana
Star	Pidu	Tanik	Raamea	Vio	Ve	Watiakole	Uatseth	Thint	Munne
Heavens	Koema	Lepodang	Koe	Kua	Kua	Aoe	Thingaura	Ningotah	Moroko
Rain	Ora	Kut	Nondulu	Uigi	Ri	Ele	Mani	Lelapu	Koewon
Lightning	Ndan	Nink	Tonoho	Ivea	Inea	Uasisenet	Samek	Eah	Pin-kun <sup>or</sup>
Thunder	Ndyu	Nink	Nito	Tio	Treo	Nine	Hendring	Ending	Wotta
Wind	Uru	Dan	Dewhang	Quia	Quie	Lengo	En	Eeh	Mulo
Light	Aat	Mala	Kamia	Ngi	Chitia	Lane	Laihe	Thú	Wippi
Darkness	Honbaat	Wadan	Ngari	Bidi	Mpune	Liti	Thint	Meti	Kaibung
Mountain	Yut	Ungduat	Bakwe	Uudu- ngweh	Ngwi	Et	Hernowet	Uet	Pero
Land	Dilis	Paatsh	Hoa	Ngweh	Ngweh	Not	Lapa	Meak	Bulka
Stone	Boai	Paik	Sauki	Lu	Nu	Et	Eta	Ete	Purrai
Water	Ue	Ue	Que	Qui	Ui	Ui	Tim	Tim	Tunung
Sea	Koot	Hal-ue	Napue-que	Tyo	Ntyo	Tele	Nagetha	Nungethe	Kokowm
Bread-fruit	—	Chin	Onda	—	Ngeh	One	Uinon	Ken	Korowa
Taro	Kope	Io	Mwa	Ne	Nere	Ane	Inagath	Mangat	—
Cocoa-nut	Nu	Tep	Nu	Nyi	Ni	Anu	Ono	Ono	—
Yam	Upi	Ku	Ku	Ku	Ku	Koko	Koko	Koko	—
Canoe	Vaka	Uang	Kwa	Indyn	Nayu	Kui	He	Kalu	Nau-wai
Fish	Nok	Nuk	Hota	Be	Mi	I	I'	Winana	Makoro
Pig (6)	—	—	—	—	—	Puaka	Puaka	—	—
Fowl	Ngan	Ialik	Maru	Maru	Nta	Titeo	Gutu	Arhe	Tibbin

LIST OF COMMON NOUNS.—No. 2.

MALAY DIALECTS.					MIXED DIALECTS.		PAPUAN DIALECTS.			
	New Zealand.	Samoan.	Tongan.	Tahitian.	Fate (New Hebrides.)	Uea (Loyalty Islands.)	Toro or St. Christoval (Solomon Islands.)	Fiji.	New Hebrides.	
									Fate.	Malicola.
Head	Upoko	Ulu <i>or</i> Ao	Ulu	Up'o	Sa	Ulu	Bau.	Ulu	Bau	Ba-il
Face	Mata	Mata	Mata	Mata	Mata	Faimata	Mang	Matano	Nakon	Mesanbrin
Hair	Huruhuru	Fulufulu	Fulufulu	Rouru	Roru	Laula	Warlu	Ndrau-ni-ulu	Nahn	Barong
Ear	Taringa	Talinga	Talinga	Tari'a	Taringa	Talinga	Haring	Ndalinga-na	Talingan	Taringani
Eye	Kanolih	Mata	Mata	Mata	Mata	Faimata	Mang	Matana	Numtam	Marama
Nose	Ihu	Isu	Ihu	Ihu	Isu	Isu	Baris	Uthumu	Nangorun	Nusu
Lips	Ngutu	Laungutu	Loungutu	Ngutu	Ngutu	Tempe	Ngo	Temhe-ni-ngus-u	Nangalon	Pangon
Tooth	Niho	Nifo	Nifo	Niho	Nifo	Nifo	Liko	Mbate	Patin	Lipon
Tongue	Arero	Alelo	Elelo	Arero	Limelo	Faka-alelo	Memea	Kume	Numenen	Nemen
Neck	Kaki	Ua	Ua	'Ai	Papa	Ua	U'u	Ndomo	Naukwom	Konoau
Breast	Uma	Fatafata	Vakavaka	Ouma	Fatafata	Fatafata	Wepulu	Vakavaka	Naukro-men	Brabrūn
Back	Tuara	Tua	Tua	Tua	Nopua	Tua	Suri	Ndaku	Takun	Madrūn
Arm	Ringa-ringa	Lima	Nima	Rima	Naurima	Lima	Limaga	Linga	Narun	Pakaus
Hand	Ringa-ringa	Lima	Nima	Rima	Revika	Lima	Haka	Linga	Tako-narun	Vean-brūas
Knee	Turi	Tuli	Tuli	Turi	Patua	Tuli	Ruru	Nduru	Napu-tuam	Komprian
Foot	Waewae	Vae	Vae	Avae	Erika	Vae	Papanua	Arana	Takoru-tuan	Rumpus

LIST OF COMMON NOUNS. No. 2.—*continued.*  
PAPUAN DIALECTS—*continued.*

	New Caledonia.				Loyalty Islands.		Australia.
	New Hebrides.	Balad.	Yengin.	Nikete.	Murare.	Lifu.	
Head	Erumango.						Lake Macquarie.
Face	Nompunt	Wam	Paup	Balu	Oki	Itabit	Wollung
Hair	Pilent	Boram	Karamai	Nekai-ameren	Nimbi	Talamek	Ngoara
Ear	Naupilimpi	Polim	Pungai	Kumba	Unoku	Ipenhe	Kitung
Eye	Talingan	Yanim	Kenei	Nine	Nimea	Inangine	Ngureung
Nose	Nimptu	Tevam	Tamai	Kanime	Embe	Alamek	Ngaikung
Lips	Waralang	Wandim	Wandai	Kone	Kume	Fithi	Nukoro
Tooth	Alongan	Manwam	Wuai	Nawhai	Perangi	Nakue	Tumbiri
Tongue	Nongon	Penwam	Paiawha	Paui	Endu	Inyu	Tira
Neck	Neluamen	Kumem	Kuhemai	Kuremerang	Nakone	Thinime	Tullun
Breast	Noan	Nonge	Noe	Punani	Kokua	Nengawa	Kulleung
Back	Emetekon	Wongeng	Buangé	Mamain	Onuma	Mano	Wapurra
Arm	Tan	Daum	Dai	Duli	Matu	Huta	Bulka
Hand	Nokuben	Hiem	Hie	Meneni	Mi	Ime	Kopa
Knee	Toru-nokuben	Yamwam	Kahalikim	Koheng	Nu-mi	Iwanaquem	Mutturra
Foot	Puneteron	Bangerim	Kanhim	Baheng	Tu-re	Luashi	Warombong
	Noan, Panon	Arakam	Kankahai	Nenahen	Nene-ve	Natapas	Tinna

## LIST OF VERBS AND PRONOUNS.

	MALAY DIALECTS.			MIXED DIALECTS.
	New Zealand.	Samoa (7).	Tahitian.	
I eat	E kai ana ahau	Ou te' ai lava	Te 'ai nei au	Inau ngau
You eat	E kai ana koe	E 'ai 'oe	Te 'ai na 'oe	Ioe ngau
He eats	E kai ana ia	Ua 'ai ia	Te ai ra o ia	Ia ngau
I speak	E korero ana ahau	Ou te tautala	Te 'orero nei au	Inau hate
You speak	E korero ana koe	E tautala mai 'oe	Te 'orero na 'oe	Ioe hate
He speaks	E korero ana ia	Ua tautala ia	Te orero ra o ia	Ia hate
I sleep	E moe ana ahau	E moe au	Te taoto nei au	Inau mauru
You sleep	E moe ana koe	E moe oe	Te taoto ne 'oe	Ioe mauru
He sleeps	E moe ana ia	E moe ia	Te taoto ra o ia	Ia mauru

LIST OF VERBS AND PRONOUNS—*continued*.  
PAPUAN DIALECTS—*continued*.

	New Hebrides.		New Caledonia.	Australia.
	Tana.	Fate.	Yengin.	
I eat You eat He eats	Ianak amani Iknak amani Indre amani	Ku fami A fami I fami	Wo hue Do hu Ili hue yek	Lake Macquarie.  Tatan bang Tatan bi. Tatan noa, <i>or</i> boan- toa
I speak You speak He speaks	Ianak ini Iknak ini Indre ini	Ku pesi A pesi I pesi	Wo pe Do pe Ili pe yek	Wiyan bang Wiyan bi Wiyan noa, <i>or</i> boantoa
I sleep You sleep He sleeps	Ianak apari Iknak apari Indre apari	Ku muturu A muturu I muturu	Wo kulang Do kulang Ili kulang yek	Birikin bang Biriki bi Birikin noa, <i>or</i> boantoa

THE TENTH COMMANDMENT.

ANEITEUM—NEW HEBRIDES.

Tak hasiram aiek neom ou atimi ablannem unium, tak asiram ehgan atimi ablannem unium, im naheca atai-  
maig ou un, mi naheca atahaig ou un, im kurimatau ou un, mi nifo ou un, im nijih itai ou un.

## NOTES TO THE APPENDIX.

IN the foregoing lists the consonants have the same sound as in English, with the exception of the double consonant *ng*, which is pronounced, not as is usually done in English, as if spelled *ng-g*, as in *finger*, pronounced *fing-ger*, but simply *ng*, as in *singer*, pronounced *sing-er*; but as in the Malay dialects every syllable ends in a vowel, *ng* is joined to the beginning of the syllable, not to the end. Thus *Rangi* (Heaven) is divided *Ra-ngi*.

The vowels are sounded as in French or Italian, or in Latin, as pronounced in Scotland and on the continent of Europe; thus—

*A* as *a* in "Father."

*E* as *e* in "There."

*I* as *e* in "Me."

*O* as *o* in "So."

*U* as *u* in "Full."

*Ū* as obscure *û* in the French language, or as obscure *û* in the Scotch word *Kûtekin*, "gaiter." Every vowel is sounded.

Of the preceding lists the Tahitian and Australian were obtained from the Rev. L. E. Threkeld, Sydney, formerly Missionary, first in Tahiti, and afterwards at Lake Macquarie. The Samoan from the *Samoa Reporter*, and the Rev. A. Macdonald, Auckland, formerly of Somoa. The Tongan, from the Rev. S. Rabone's Tongan Lexicon. In list of nouns, No. 1, *Nina* and *Futuna*, *Fiji*, *Rotumah*, *Aneiteum*, *Tuanlu*, *Mare*, and one of *Lifu*, were extracted from a paper by the Rev. G. Turner, in the *Samoa Reporter* for March 1847. In No. 2, *Uea* and *Fiji* were from the interpreter on board the "Havannah," who also supplied me with *Uea*, No. 1, and other collateral information. In the numerals, *Fiji* and *Rotumah* are from the *Samoa Reporter*, and *Hawaiian* from *Hawaiian* statute laws. All the rest I obtained from the lips of natives.

In the whole of the lists the Malay may be regarded as in general correct; but in the Papuan dialects, from the differences being so many and so great, and the languages being so little previously known, an approximation to accuracy is all that can be expected. This, however, is sufficient for the purpose of comparison. The most superficial examination shews the essential unity of the Malay, and the endless varieties of the Papuan, the resemblance in the Papuan dialects being in structure, not in words.



The connection traceable is vastly fainter, and immeasurably more remote than is seen in the Malay. The causes of change must have been much longer in operation.

*Notulae* (1) *Erumango*.—The Erumangos, who use the Malay numerals, have omitted the *second*, raised the following seven one place respectively, and supplied the ninth by one of the words used to denote the tenth. (See *ten* in New Zealand List.)

(2) *Uea*.—The Malay inhabitants of Uea, in the Loyalty group, originally a colony from Uea, or Wallis Island, have retained the numerals of their Malay ancestors up to *five*; but they have adopted the *quintal* arrangement of their Papuan neighbours, and discontinued the use of the Malay numerals above five, thus falling back in civilization.

(3) *Australia*.—The natives of Lake Macquarie have no names for the numerals above three. To express four, they hold up the four fingers of one hand, and exclaim *yande* thus; and to express five they use the same word, but hold up both the four fingers and the thumb. What appears singular is, that their language is defective in nothing else: in all other respects it is full and copious. In Western Australia, also, the natives count only to four.

(4) *New Zealand—Moa*.—While Owen, Mantell, and the *Savans* of Britain are astounding the world, enriching science, and gaining celebrity by exhibiting the colossal bones and monster egg-shells of the extinct *Moa*, which they have dignified and made dreadful by the high-sounding Greek name *Dinorinis*, it is interesting and gratifying to the philologist, to find, that in all the Malay dialects of Polynesia, *Moa* is the name given to common poultry. The proper name *Samoa* signifies, according to some, “sacred fowl”—*sa* “sacred,” *moa* “fowl.” This etymology, I understand, is incorrect; “sacred fowl” would be *Moa-sa*. *Moa* was the name of a great chief, or of a powerful tribe; *sa* is a prefix signifying “belonging to.” Samoa would therefore mean the people or followers of Moa; and as these occupied the most of the group, it was an easy and natural process to transfer the name from the people to the islands. The fact that the natives of New Zealand have a specific name for this extinct fossil bird shews that its disappearance must have been very recent. The universality, also, of the word among all branches of the Malay Polynesians is somewhat curious, and may merit farther investigation.

(5) *Malicola*.—*U* and *R* have a peculiar sound in *Malicola*. *U* has the obscure French sound, or the Scotch sound of *oû* or *oo*

very strong. *R* is pronounced after *B* with a strong trill, as if three *R*'s were pronounced at once. *Ambrim* is pronounced as if written *Ambrrrr*. Captain Cook observed this peculiarity of the *R*. It is somewhat analogous to the *burr* in the Northumberland dialect.

(6) *New Caledonia—Pig*.—The New Caledonians have no pig, and hence no name for this animal. From the name being the same in all the groups, Malay and Papuan, and so nearly allied to the Spanish word *puerca*, “a hog,” it is probable that pigs were introduced by Mandana or Guiros, when they first discovered these groups, and that the name has spread with the animal. Captain Cook left a bull and a cow at several of the groups which he visited. The natives, not understanding the principles of our language, applied both names to each animal in a slightly corrupted form; and now, in most of the groups, the name for *oxen* or *beef*, is *bull ama cow*.

(7) *Samoan, &c.—K*. In Samoan and Tahitian the *k* is generally dropped, both in the beginning and middle of words; thus *hoe*, *kai*, *korero*, *ika*, in New Zealand, become *'oe*, *'ai*, *'orero*, *i'a*, in Samoan and Tahitian; but the want of the *k* is supplied in the middle of words by a break, and in the beginning by a sharper pronunciation of the vowel. In Hawaii *K* is substituted for *T*.

The *Malay* language, simple, smooth, and essentially one, is more aggressive than the *Papuan*. The Malay is to a small extent become the conventional language of the Papuan tribes in the New Hebrides, the Loyalty Islands, and New Caledonia. But were there much intercourse with any well-conducted English-speaking community, from the ease and readiness with which they appear to acquire and pronounce English, it would spread rapidly among them, furnishing a key to priceless treasures, and carrying the elementary but undying principles of true religion, sound knowledge, and lasting prosperity and happiness.

(Signed)

JOHN INGLIS.